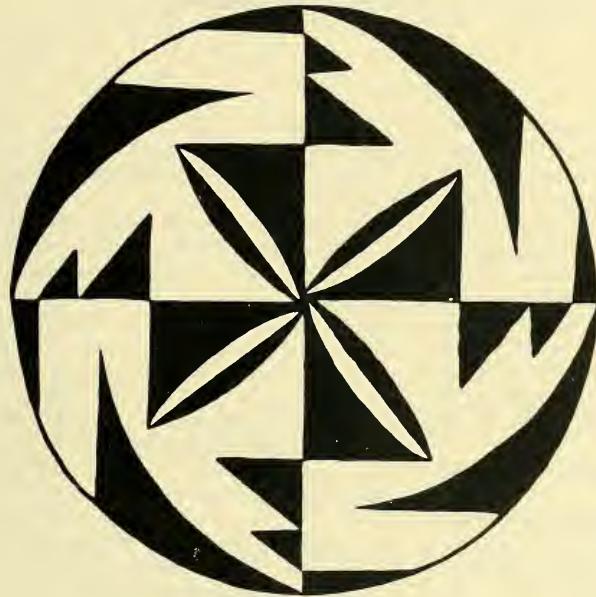


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# INDIANS AT • WORK



JULY 1, 1936

A NEWS SHEET FOR INDIANS  
AND THE INDIAN SERVICE

OFFICE OF INDIAN AFFAIRS  
WASHINGTON, D.C.







## INDIANS AT WORK

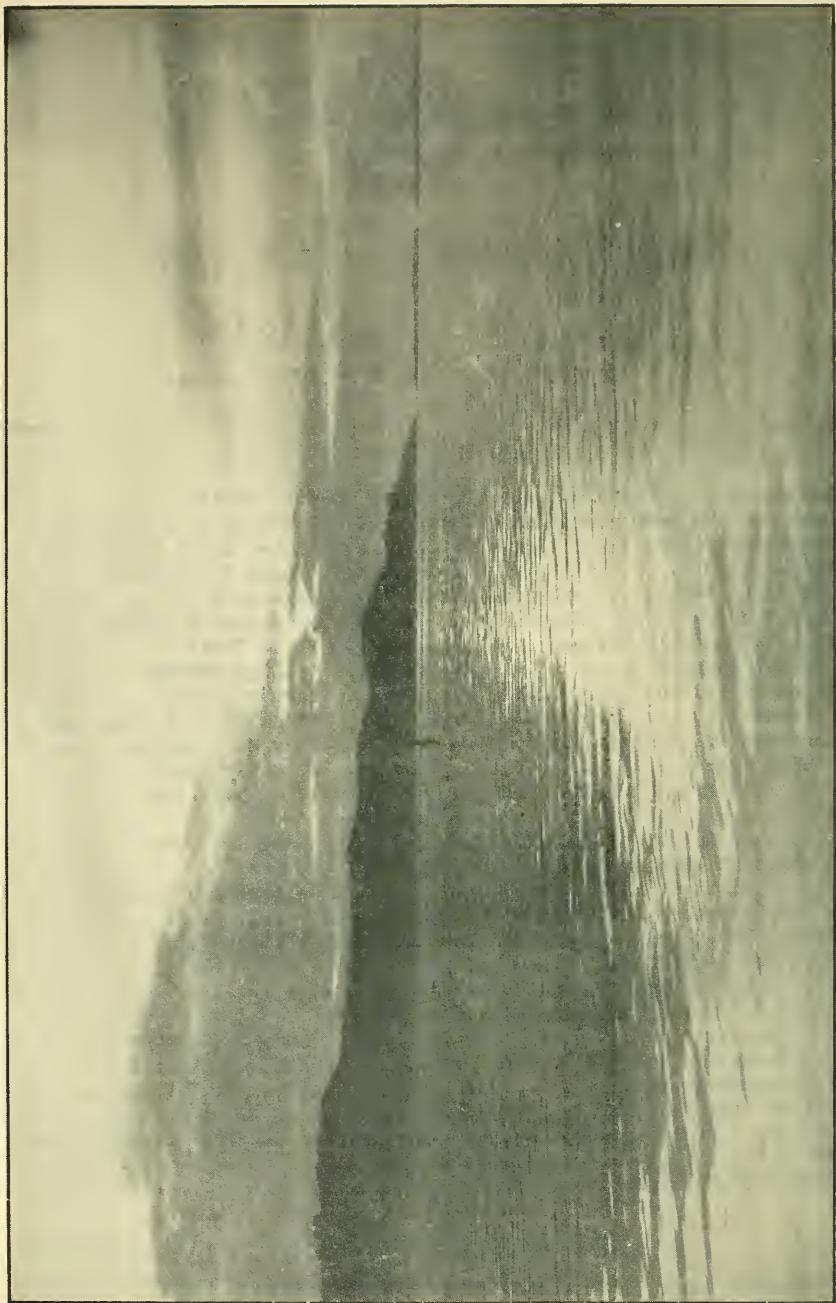
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SUNSET ON TILLAMOCK BAY - SIUSLAW NATIONAL FOREST, OREGON



(Photo by U. S. Forest Service)

# • INDIANS • AT • WORK •

A News Sheet for Indians  
and the Indian Service

• VOLUME III • • JULY 1, 1936 • • NUMBER 22 •

We drive alongside a river which is one-fiftieth running water and forty-nine fiftieths silt washed down from the gradual uplands to north and south. We leave behind us the Indian pueblos and the villages of the ancient Spanish-American communities. We climb to where the national forest begins, and there we are in an arcady of tall and strong pines and firs, and many flowers, and rich grass. Then suddenly we pass a fence and a cattle guard and we have entered that place which one year ago was the crown of the Jemez Mountain watershed and the top glory of these mountain forests, and now is a totally wrecked land. The trees have been cut clean, the slash lies everywhere. Only along the Forest Service road, for a hundred feet each side, and a hundred feet from the National Forest fence, the slash has been piled. This is the Baca grant, and this is the commercial exploitation of natural resources in the Rio Grande watershed.

When fire comes, perhaps before next November, the ruin of forest will be extended into ruin of soil. What a million years have provided, of watershed resources for the valleys below and for the City of Albuquerque, in this Baca grant, one twelvemonth will have annihilated.

Financed on a "shoestring", the operation will have paid some money into pockets distant from this neighborhood (as far away as Pennsylvania or New York), and it will have supplied transitory employment to a few hundred loggers and sawmill men. And the price will be paid by nearly a hundred thousand permanent dwellers in the Rio Grande Valley, for lifetimes to come.

We return toward Albuquerque and we enter one segment of the Rio Grande Valley. Here, in the Middle Rio Grande area, there were in 1890 a hundred and twenty thousand securely irrigated acres. Before 1925, the irrigable acreage had shrunk to forty thousand; and the cities were confronted with flood perils menacing all the urban property values. The cause - one sole cause: Devastation of the forested watershed and devastation of the range lands bordering the valley; drift of the soil into the Rio Grande and its tributaries, with a rising river bed; water-logging of the lands which previously were not lower down than the river bed; water supply changed from steady and clear to intermittent and silt-laden floods; vast losses of water through evaporation from the water-logged lands; and from further downstream, clear down to Texas and Mexico, a rising cry of insufficient water.

So ten years ago this Middle Rio Grande area started in to repair, exclusively in the irrigated and urban valley areas, the soil destruction damage of the previous forty years. The repair has been accomplished. Ten million dollars have been spent and the irrigable acreage has been brought back to its 1890 total. On a farm-acreage basis, the cost has been \$125 per acre. The irrigated lands and the towns and cities as well, now carry this mortgage, and in addition they must carry operation and maintenance costs each year for all years to come.

The basic populations of this valley are Indians and Spanish-Americans. Neither was, nor wants to be, a commercial farming population. Each has used this region, across centuries, as a subsistence basis merely, and as an environment into which each population has lived with profound caring and love. Their life and the life of the land has been one life.

Now, in this valley, the whole economic equation is altered. Heavy cash charges rest on land which had no cash charges to meet ten years ago, even five years ago. These cash charges indicate and compel commercial, as distinct from subsistence, farming. Can the basic populations meet the challenge? The Indians, behind the Federal protection, can be guarded from the too-swift impact of the new exigency. But there is no way to guard the half-Indian "Natives", the Spanish-American peasants who are more numerous than the Indians and who are not wards of the government.

Note, that this silent revolution in the economics of the Middle Rio Grande Valley is due exclusively to the devastation of timbered and grass-covered watershed.

And if the devastation cannot now be checked, all the ten million of debt upon the valley lands will, before many years, have become a debt in vain. For accelerated erosion is making its speed-up headway on what remains of the watershed.

And the watershed? That part of the region, as well as the valley land, previously was used for subsistence by the basic populations. Then entered the commercial live stock enterprises. Big herds, hired herdsmen, and digging from the land all the swift yield which over-grazing can procure at the expense of the annihilation of capital values. The last INDIANS AT WORK told of the displacement of the subsistence population (Navajos, in this other case) by commercial stockmen, in the area west of the Rio Grande boundaries, over where the land slopes to the Pacific. Here, in the Rio Grande area, an identical displacement has taken place. So the basic populations have witnessed two tragic changes:

Destruction of the land, theirs from the thousands of years gone, and the basis of their permanent life;

And displacement, present and prospective, of themselves from what remains of the deteriorated land.

The above-described facts contain a program. It is the program of "Save the land but save it for the subsistence populations." That is the present program of Indian Service in this region, helped

by Soil Conservation Service in this region. It is a program which entails conflict as a matter of course. Some reference to that conflict, affecting the Navajo area, was given in the last INDIANS AT WORK. The identical conflict in the Rio Grande area is inescapable. The Spanish-American population, as yet, has not an articulate realization of the situation and of how it, too, like the Navajos, is suspended in an "iron cage." The Pueblo populations do realize the facts. They realize the importance - the even tragic necessity - of that program which has been formulated by the United Pueblos Agency (with Soil Conservation) in the last year. For this, among other reasons, attacks against the present Indian Service set-up here, and against the superintendent, which have been noisy and persevering, have been rebuffed by the Pueblos on every occasion that has arisen. The element of conflict is to be taken for granted. The real issue lies in productive enterprise by and through the two basic populations. Planned land use, and the greater use of human powers; these, and nothing less, can change fate into hope in the Middle Rio Grande area.

Are the Navajo and Rio Grande areas unique, solitary among the regions of Indian problems? Are there any parallels in Oklahoma, in the Sioux country, in other mountain and semi-desert and deforested Indian areas? The question is worth thinking about.

JOHN COLLIER

Commissioner of Indian Affairs

FORUM ON THE AMERICAN INDIAN

By Lawrence E. Lindley

Washington Representative of the Indian Rights Association

The Committee on the American Indian of the National Conference of Social Work presented its first program at Boston in 1930, with Lewis Meriam as Chairman. The previous year "The Indian Problem" had been presented at San Francisco by Mr. Meriam and Mr. Henry Roe Cloud on the program of the Immigration Division of the National Conference. Each year since 1930, including the conference recently held at Atlantic City, the Indian question has been considered in sessions planned by the Committee on the American Indian.

For the past two years the National Conference officers have been urging that if Indian affairs are to be considered as a special subject in connection with the National Conference that an organization be formed for the purpose of carrying on these meetings. In compliance with this suggestion the subject of continuing these discussions has been carefully considered last year and this. Growing out of this an organization was formed at Atlantic City to be known as the Forum on the American Indian. A constitution and by-laws were adopted. Officers and an Executive Committee of twenty persons were elected for one year.

The purpose of this Forum on the American Indian, as stated in the constitution, is "to promote the free discussion of Indian affairs. It takes no position on Indian policy or legislation whether officially or privately sponsored. It is non-political and non-sectarian." Interested individuals, whether Indian or white, may become members of the Forum by expressing their desire to do so. There is at the present time no membership fee. An offering was taken at Atlantic City to help defray expenses in connection with printing the program for next year and to help cover the cost of necessary correspondence.

SPALDING-WHITMAN EXPEDITION RELIVED IN CENTENNIAL

By Violet Sweet Haven



The Sisters Mirror Lakes, Willamette National Forest, Oregon.

(Photo by U. S. Forest Service)

The love of two New York brides for their pioneer husbands, Reverend Henry Spalding and Dr. Marcus Whitman, was strangely responsible for the settling of the Oregon Territory. These women laid the cornerstone for domestic bliss in the far West which led to the acquisition of the States of Idaho, Washington and Oregon.

The nation joined the little river town of Lewiston, Idaho, on May 7, in its centennial celebration of the trek across the Rocky Mountains in 1836 of these young women and their mates. President Roosevelt was invited to touch a golden key from Washington opening the Idaho Spalding Centennial and an Indian pageant was enacted portraying this first expedition.

The pioneer minister and physician responded quickly to the call of a little band of Oregon Indians who journeyed to St. Louis in 1832. The Indians pleaded that teachers of "The Book" be sent to teach them the word of God. Their brides, gentlewomen of culture and training, and intimate friends, chose to brave the dangers of the uncharted wilderness to the security of their New York homes.

Mrs. Spalding's father accompanied them on horseback the first week, finally turning back at Plattsburg in western New York. On February 8, 1836, she wrote in her diary:

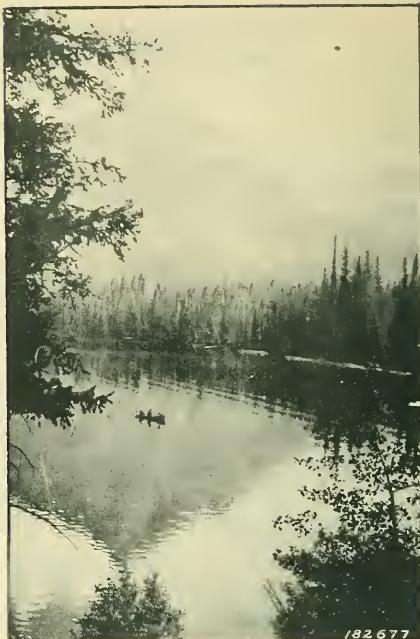
"My affectionate and very kind father who accompanied us as far as Plattsburg has left this morning to return home. Oh! what grief at parting, did his eyes which were suffused with tears, his trembling hand and faltering voice as he bade me farewell betray."

Embarking today single-handed to colonize Borneo would be simple compared with what these two couples faced crossing the continent a century ago. Their teams grew thin and footsore. Wagons broke down and had to be abandoned. Loads were lightened and, one by one, precious articles had to be dropped along the roadside. Their food rations were soon gone and for days they survived on buffalo meat alone.

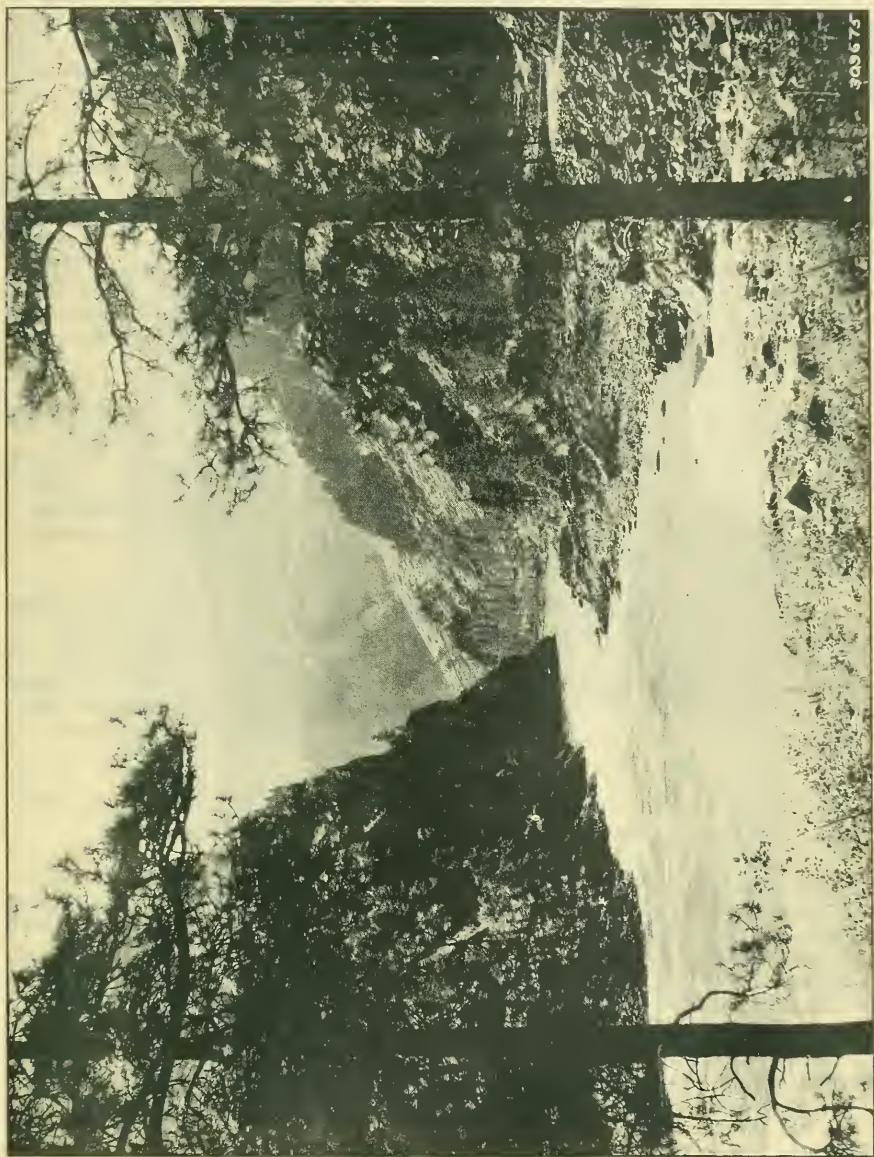
The young couples chopped their way through virgin forests and across barren plains. They rode horseback most of the distance, the brides often tiring of the sidesaddles which were the vogue in 1836. On one occasion Mrs. Spalding became deathly ill and begged her husband and the Whitmans to go on without her, saying: "Do not put me on that horse again. Leave me here and save yourselves for the great work. Tell mother I am glad I came."

Her strength was soon regained by rest along the roadside and the party continued. Warring tribes of Indians plagued them throughout the 3000 mile journey. Six months after saying goodbye to her father they still had not reached their destination. On August 3, 1836, Mrs. Spalding recorded that they had reached Fort Hall on the Snake River in Idaho.

Throughout the journey there was the agony of eventual separation. From the time they left New York the two couples knew they would have to part and settle in different regions, where they might never see each other again. Upon reaching their goal, the Oregon Territory, the Spaldings and the Whitmans separated. The women vowed to each other to observe the hour from eight to nine each morning for prayer. In this way they might be in common communion although miles of Indian-infested mountains lay between them.



Pettit Lake  
Sawtooth National Forest, Idaho  
(Photo by U. S. Forest Service)



Salmon River near Kelley Creek, Idaho - Nez Perce National Forest, Idaho.

(Photo by U. S. Forest Service)

The Spaldings stopped on the banks of the Clearwater River in Idaho and settled among the friendly Nez Perce Indians. The Whitmans went on and established a mission 112 miles away. Although it was already winter the Spaldings first lived in a tent. Then with the aid of the Indians the pioneer minister erected a log cabin, which has since become a famous landmark.

In that cabin, in less than a year, the first white child in the territory was born. This baby girl, named Eliza Spalding after her courageous mother, came into the world on November 15, 1837. The cabin was made of carefully hewn logs carried by the Indians to the site of the new mission home. It had four fireplaces, real floors and spacious windows through which its mistress could observe the curious Indians and through which they might in return see her as she went about her household duties. This first home of the Spaldings is significant in the civilization of the Pacific Northwest. The citizens of Idaho are proudly restoring it in its exact form upon the crumbling foundation which still remains.

Language was the first real obstacle the Spaldings encountered. With no teachers but Nez Perce Indians, both the Reverend and Mrs. Spalding were soon masters of the native tongue. Then they taught their new friends the bare rudiments of civilized living. They divided the tribe into two groups. Mrs. Spalding took charge of the women and girls, teaching them to card, weave and spin, to keep their bodies clean and to care for their tepee homes in somewhat the same fashion as she kept her own log cabin.

Her husband went with the men and boys into the fields, teaching them to raise and cultivate crops of hay and grain, and to care for their garden patches. Then, as hundreds of the Indians came down from the hillsides and sat around their cabins the Spaldings taught them the gospel of the Bible. So near to the hearts of the Nez Perce Indians did the Spaldings become that once when Mrs. Spalding was very ill, an old chief came to her bedside, held her hand and said:

"Oh, that I could be taken in your stead, since I am old and my usefulness done, and that you could be spared to teach my people."

But they were spared much longer than their friends, the Whitmans. When their daughter Eliza was barely old enough to travel with her Indian nurse, she was sent across the mountains to visit the Whitmans. While they were there, a tribe of warring Indians descended upon the mission and massacred both Dr. and Mrs. Whitman. Little Eliza was miraculously spared, and with the aid of friendly Indians returned safely to her parents. The shock of the massacre weighed heavily on both of the Spaldings, later causing Mrs. Spalding to die of grief. She was buried in Oregon and it was not until 1913 that her remains were reburied beside those of her beloved husband at her old mission home.

A Nez Perce Indian chief was the minister who officiated at the reburial of Mrs. Spalding. At these solemn services conducted by the Nez Perce Indians 67 years after her death there was revealed a great respect and

undying worship of these first missionaries. "To this man and this woman" the chief prayed, "we are to say 'They brought the Book.' These hills and these rivers cannot speak but the fruits will speak. I, and my people, are the fruits. We stand before you today. They planted and the seed grew. Christianity is growing today. The church yonder is a monument to the work of the man who sleeps there, and the one who is resting here."

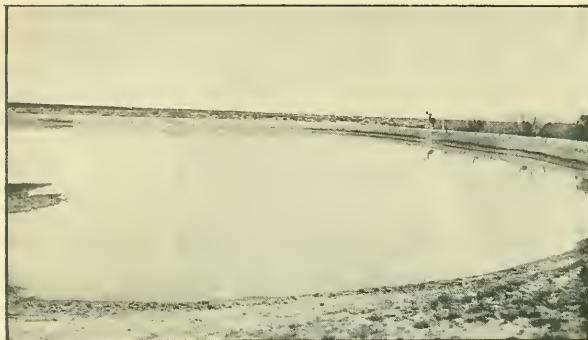
Twenty-three years ago the Indians paused to express their reverence for these pioneers. On May 7 the nation paused to pay tribute to the Spaldings for their great part in opening the vast Oregon Territory which was destined to play a significant role in the history of the United States.



Mackenzie River - National Forest, Oregon  
(Photo by U. S. Forest Service)

"NO AGUA"

By Claude C. Cornwall, Camp Supervisor



Charco - Sells Agency, Arizona.

country and the long stretches from one distant water hole to the next. One of those days found them with their reserve water supplies gone and no prospect ahead, until they began to see what appeared to be a lake in the distance. Encouraged by this outlook, they trudged wearily along under the scorching rays of the southwestern sun, only to see the mirage melt away, and to discover to their dismay that they were following the phantom phenomena of air and sunshine peculiar to this desert country.

They realized that something must be done, and quickly. Accordingly, the trek was halted and an advance party set out toward the mountains to look for a stream or spring. Before dawn this searching party returned, with canteens filled thus averting what might have been a tragedy.

As a warning to other parties which were expected to follow, one of the leaders went back along the trail, and set up a crude sign which read, "No Aqua"; and it was from this sign that the little village got its name. Water has since been brought here, and a little community has grown up, but the name has persisted as has the tradition about its origin.

Water Holes On Indian Lands

At a thousand places in this same southwest, only three years ago, signs could appropriately have been set up bearing this same title, "No Aqua." But like the development at this little village, water developments are now spread over this arid region. To be exact, there are precisely two thousand, eight hundred, ninety-seven new water holes now where there was "no aqua" at all before E.C.W. came to the Indian country.

Situated in a sunny little valley in the southwest country is a way-side station bearing the unusual title of, "No Aguia." Among several stories of how this place got its name is the following account:

It seems that in the early days a caravan started from the lower Rio Grande on a journey into Colorado. They encountered tough going and much hardship, both from the rough

Primarily, this development has been for stock water, and with a view of extending the grazing areas and improving conditions of range control, but a secondary value is that at more than two thirds of these developments, permanent water is supplied for domestic use as well. Spring development and drilled wells are the sources of this permanent supply, and it is the program of deep well drilling with which this article is to be concerned.

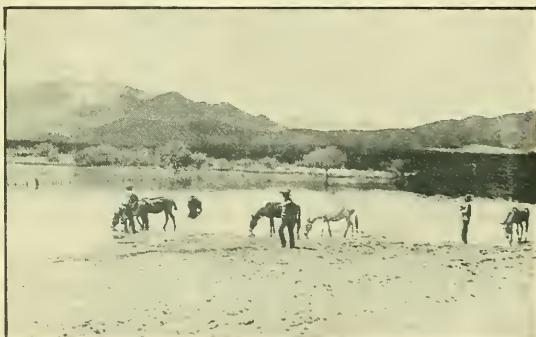
Deep wells, which are able to furnish a dependable supply of water are the sure foundation of any permanent range control picture for the southwestern Indian reservations. Charcos and reservoirs are useful when there is water in them, and they serve their purpose. But at best, they can be considered only as a temporary supply. If properly used, they will permit the extension of available range. But their best use is as supplementary supply to augment the deep wells.

So for this reason, a keen interest has developed around the deep well drilling program of E.C.W., which is now going ahead with great enthusiasm. One hundred seventy-five wells have been drilled to date. Our E.C.W. now owns four rigs of its own which are operating on force account, and seven contractors are now employed on drilling operations.

#### Geological Data

In any comprehensive plan, such as our E.C.W. well drilling program has become, a scientific study of geologic formations is essential. In assembling such data our Mr. V. W. Balderson, E. C. W. Conservationist, and his able crew of drilling inspectors are doing a most thorough job. From the Geological Survey, maps and charts showing underlying formations have been obtained for the whole area, and from the logs of oil drillers, irrigation wells and wells drilled by ranchers and stockmen, the depths of water bearing formations have been assembled and plotted.

All of this material is being compiled and as each new well is drilled its data is added to the charts, so that now, a fairly complete and comprehensive map showing location and depths of water bearing layers is being made available. While, of course, no geologic predictions can be made accurately because of the many changes due to faults and shifting layers in the earth's formation, yet it is surprising how nearly some of the actual drilling depths have coincided with



Santa Rosa Charco - Sells Agency, Arizona.

the estimates. Information on one striking example has just come into the office from the Hopi Reservation as this is being written. It is a telegram addressed to William H. Zeh and reads:

"Well Thirteen Tests Five Gallons Per Minute With No Draw  
Stop Water Bearing Sand Encountered At 886 Feet - Hutton."

Checking the geologic prediction shows that Drilling Inspector Coad and Mr. Balderson had expected this well at 800 feet. It came in at 886.\* So, while a geologist cannot say with certainty that water will be found if a well is drilled to a definite depth at a certain place, he can at least say that if a known formation is encountered, that is where the water ought to be.

In this northern country, the water bearing layers are usually found to be the Dakota or Coconino Sandstone. This is the ground water, as contrasted with the surface water which has been developed in the washes and the valley bottoms. At some places these ground waters bearing strata (aquifers) outcrop on the canon ledges, forming springs and seeps, which are also being developed for stock water.

Where these geologic formations are not favorable, as in the Hualapai, it may be advisable to drill in the tertiary alluvium on the theory that it is underlain with an impervious formation. A test hole would yield considerable information as to this possibility.

#### Drill Pushers

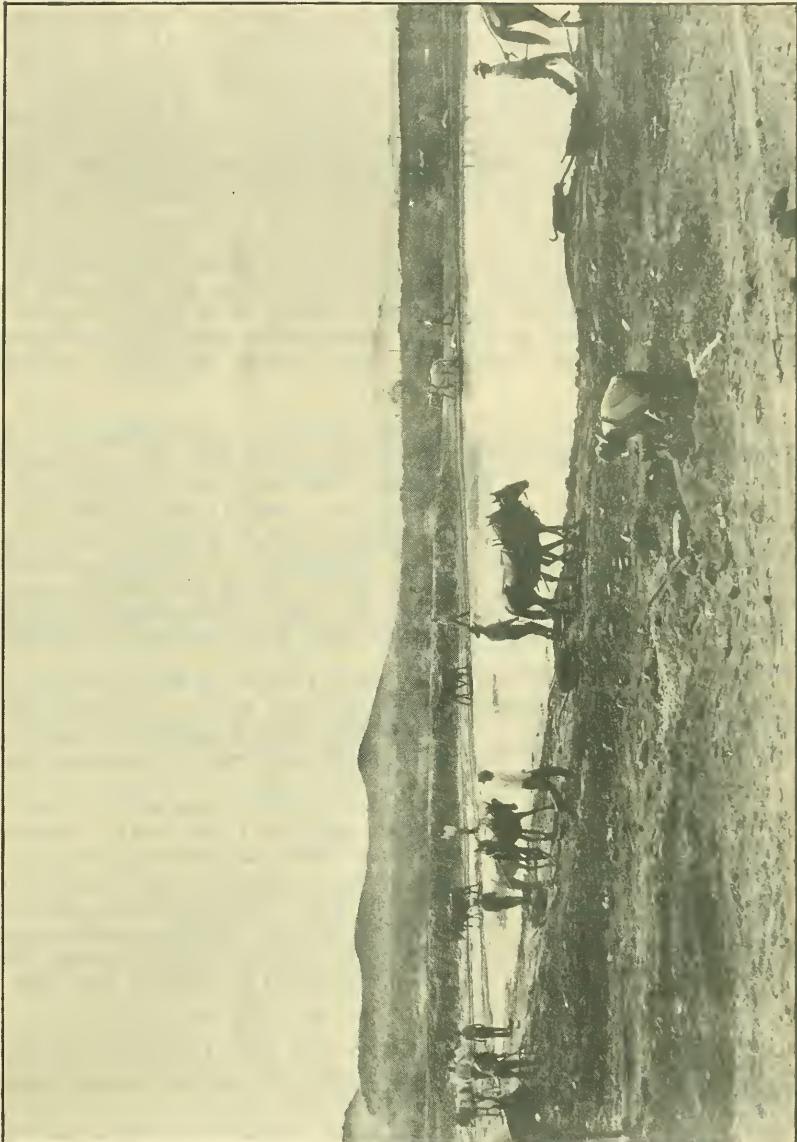
Deep well drilling is a science all by itself, and one who has not actually followed through on one of these locations would hardly appreciate just what a driller is up against. This terse account taken from the notes of one of our drilling inspectors will give a fair idea:

"Well No. 1 located approximately  $1\frac{1}{2}$  miles southeast of Hibbard Station. The hole was drilled to depth of 733 feet. Water sand (Coconino) was hit about 685 feet and cut through at 733 feet. A Bailer test made 30 gallons of water per minute. A big volume of water was in the last five feet of hole. The well was cased with 659 feet of 6-5/8" casing. Severe difficulties were encountered by the drillers.

"The well was spudded down to 85' in Kaibab limestone. The lime at this point was badly fractured and the shoulders often were crystallized. In striking these hard shoulders - hard on one side and either soft, or a crevice obtaining on the other - the tools were caused to be thrown out of line, either crooking the hole or cramping the string of tools. This hole was abandoned.

\*Sells Reservation ECW well at Tecote came in today at four hundred and forty-eight feet. Project Manager Roberts had predicted four hundred and forty-four and Driller Phil Head predicted four hundred and fifty. (June 5)

MAKING COYOTE VILLAGE CHARCOO, SEILLS, ARIZONA



"The rig was skidded about 40' and a new hole spudded in. At 65' the conditions were worse than in the first hole. This hole was then abandoned and the rig moved back over the first hole. Eight inch casing was run down to where the hole was bad and bits dressed (flared) to fill the entire space of the 8" casing. After this was done, about five feet would be drilled and casing let down, then another five feet would be drilled and casing let down. This procedure was continued until the fractured part of the limestone was passed. This entailed constant labor on the part of the crew keeping the bits flared to the required diameter. The casing then was pulled, and the hole reamed with 12" bits. This enlarged the hole enough so that the 8" casing would hang true.

"The drilling was continued from here to about 250' before the tools got caught from causes unknown. After using a bumper and trying to jar loose for two days, the contractor telephoned a supply house in Los Angeles for fishing tools. He jarred on this for twenty hours when the slips crushed and pulled out of the socket, leaving the pieces around the tools. This hole was again abandoned.

"The rig was skidded about 100' and a new hole spudded in. This hole was begun with a 5 $\frac{1}{2}$ " stem and a bit cutting a 6" hole. This was carried down through the Kaibab formation to Coconino with considerable difficulty. Then it was reamed with a 10" bit and 8" casing set. When it was placed, the casing would not line up, so it was pulled and the hole reamed with 12" bit and the 8" casing again put back into the hole and found to hang true. The drilling was continued from this point for 200' in Coconino formation when a cave was encountered and the tools dropped through. The bottom seemed to be filled with decomposed sand forming a quicksand that kept running into the well.

"This was cut off and mudded back, (filled in with surface mud), until 8" casing could be run through. The 8" hole was continued to about 635' when another cave was encountered. This was also mudded and the 6" casing carried through. Drilling was continued until water sand was hit at about 685'.

"After penetrating the water carrying sand, the water raised in the hole immediately, and before the driller could pull the tools, dissolved the mud at the bottom of the casing above the ledge, and let the loose sand run into the well and bury the tools and jars. A string of 3/4" pipe was secured and a large supply of water hauled to the rig - connection was made between the pipe and water supply to jet the tools loose. A temper screw was fastened to the line and a set of jacks put under it, so as to carry as much tension as the line would stand so that the tools would lift as soon as they were jetted loose.

"A flow of water through the 3/4" pipe at this depth would give a pressure of perhaps 270 pounds which created a jetting effect and loosened the sand pressure long enough to lift the tools out.

"After the tools were lifted out, an under-reamer was used in the 6" casing and was lowered and seated below the cave. The remainder of the hole was drilled in hard sandstone. Final depth - 733 feet."

Of the 175 wells drilled under E.C.W., fourteen holes have failed. Nine were dry holes and five yielded salt water. Three resulted in flowing streams, "Artesian Wells" as they were called in France.

#### Windmills

After a well is drilled, there is still the problem of getting the water out. This is accomplished either by use of windmills or power pumps. Where a windmill will work, it is usually regarded as the economical unit, particularly where ample storage capacity is provided to carry over the calm periods. From the Department of Agriculture, data has been secured on average wind velocities, and specifications have been prepared in accordance with this data. The windmill towers are usually 35 feet high and the lifting capacities are in agreement with the following table:

12-foot	Windmill	lifts from a depth of 200 feet.
14-foot	"	" " " " " 400 "
16-foot	"	" " " " " 650 "
18-foot	"	" " " " " 800 "

The average depth of wells drilled so far is 516 feet. One of the shallow ones came in at Fort Apache at 70 feet. The deepest is 1250 feet at Hopi. Water rises in this deep well to about 550 feet, so it can be handled by a 16-foot windmill.

Just as a "rule of thumb" method for estimating the carrying capacity of a range in the southwest is to allow one cow per section for each inch of average annual rainfall, so a "rule" for estimating cost of drilled wells is to allow eight dollars for each foot of depth, this to take care of all expenses; drilling, casing, storage tanks (50,000 gallon capacity), windmill and installation, troughs, fencing and with an allowance for necessary overhead.

Thus, if the geologic formation indicates that water may be found at a depth of 500 feet, an estimate of \$4000 should be set up for the project. This figure is based on past experience and it is likely that future costs should lower the estimate considerably.

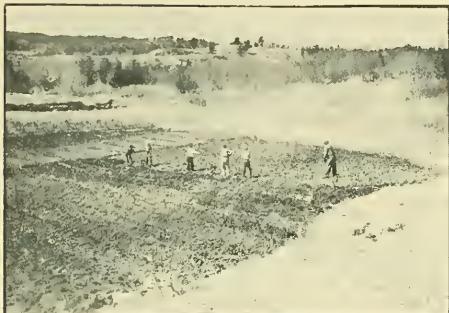
#### A Warning

Making of any structural change, whether it be the building of a truck trail, fence or water development, carries with it attendant changes which if not fully taken into account may nullify all the good which was hoped to be accomplished. Very much so is this true with water development in this arid country. The presence of water, under uncontrolled range conditions, may result in overgrazing so serious that it would have been far better if it had never been developed at all.

So I close this report with a plea that the same quality of intelligence, which is being so amply demonstrated in the mechanical skills of drilling, masonry and concrete, windmill tower erection and structural arts, shall be demonstrated as intelligent uses of these developments after they are completed. If this is not done, it would have been better if we had merely set up a sign reading, "No Agua."

## THE SITKA BOY SCOUT GARDEN, ALASKA

By Raymond L. Wolfe - Principal Teacher



While I was out today, I found that most of the small seeds in our Boy Scout Garden are already coming up and there are prospects for a good "bumper crop."

Sitka is in need of more gardens and we hope that the interest created in this cooperative venture of fifteen boys will lead to more interest in future years. You will note in the pictures on this page, that we gave each boy a private piece of work and the remainder of the garden is being cared for in a cooperative way. The private plots are planted in small seeds such as carrots, turnips, radishes and lettuce. In the other part we are planting potatoes.

As some of the boys are going to leave town and go to canneries we have arranged to have a final accounting after the potatoes are dug in the fall. The boys will receive according to the work performed. Mr. Webster will look after the boys and the garden this summer. Thus far, the boys show real interest in their undertaking. We will have to put up a scarecrow as we find deer tracks quite often on the ground in the garden.



## UNFORTUNATE INDIAN - FORTUNATE

By Cleveland F. Allen

Pine Ridge Reservation, South Dakota.

About six weeks ago a number of young men on the Pine Ridge Reservation were placed at the E.C.W. Camp number 3, which is located near Allen, South Dakota. This camp was one of a number that were started sometime ago and it is the only one in operation at this time. This camp is located in a deep canyon near a spring creek from which the water supply for the camp is derived. The spring furnishes the best water for miles around. A scenic highway leads to the camp and many people come from different parts of the reservation and the state to visit the camp and the park which was recently started.

Rustic furniture in neatly built log houses is modernized by electric lights, running water, telephone and many other modern conveniences that make camp life more homelike for the men. The park, in connection with the camp, has several deer, some elk and a large herd of buffalo that roam over the hills and attract a great many people.

A dam that has been stocked with fish furnishes an opportunity for fishermen to get the limit in a short while. We have been building a new pasture so that the buffalo will have a grazing unit for the summer and will be in good condition.

This work has provided an income for us and has enabled us to keep alive while, at the same time, it has given us a better perspective on our goal in life. All of us have plans for the future; some plan to continue to make a living for their families, others to follow a vocation that they have learned and some of us plan to continue our college training. In this connection the educational program that has been carried on over this reservation has helped us to understand the different departments of our government and how our affairs are handled so that we can go ahead with our plans in the right channels.

Unfortunately many of us had not the opportunity to earn a regular salary for some time before we came to camp and our money has been used to help our respective families so that we will not be in need of the necessities of life. We feel that we have been very fortunate in securing this means of living and earning a salary and all of the men are giving a good eight-hour day in return for the salary they receive. We realize that it is extremely difficult to keep the youth of today on the right path and we believe that the contacts we have made and the life that we have lived in camp has kept us from straying and that our time has been spent profitably in doing good for others and helping ourselves.

SUPERINTENDENT'S MESSAGE

By F. A. Gross

Superintendent - Fort Hall Agency, Idaho.

Early in May I visited the Carson Indian School in Nevada. Thirteen Indian boys and girls from Fort Hall are going to school there. They were getting along very nicely. It is a splendid school, and many things are being taught there that will help the boys and girls throughout life. More of your boys and girls should go to this school. If any of the parents wish to send their children to Carson, they should get in touch with Mr. Decker immediately so that application and enrollment matters may be taken care of early. We must make arrangements early.

Some of the things that impressed me most while traveling through Nevada were the great open spaces, the great distances between towns and villages, and the apparent lack of water. I was told that the Indians are very poor. I saw pictures of many Indian homes. They were for the most part very, very poor. Many of them are made of pieces of boards, tin, rags, railroad ties and so forth. Many of them are very, very small, entirely too small for an ordinary family to have to live in.

Because there is very little water in Nevada, there is little opportunity for the Indians living there to have good farms and gardens such as are found on the Fort Hall Reservation. Having seen that country and how those Indians have to live, I cannot help but think how fortunate the Shoshone and Bannock Indians on the Fort Hall Reservation are. You have a wonderful reservation - good farming land, irrigation water, grazing land, timber, good highways leading to nearby cities, good schools, churches, a good climate and ever so many other things that go to make a country a good place to live.

The new Indian Reorganization Act has caused more thinking to be done about the future than anything that has happened in a long time. A Constitution and By-Laws have been adopted and approved by the Secretary of the Interior. Petitions for a charter are being signed at the present time. New councilmen were elected on May 29. Early in June a delegation of Indians went to Washington to confer with the Commissioner and other officials. These are important times. You are to be congratulated on the progress made thus far. But the end is not yet. There is still much to be done. More thinking. More studying. More activity.

In the meantime you should make the best use of your land and water. Irrigation water permitted to go by now will not be here to use next month or late in the summer. Make use of the water NOW. Do not let any misunderstanding about water interfere with the use of what is available at this time. The better the crops, the happier you will be. Reprinted from Shoshone-Bannock Tebvoore.

It is the hope of the men in camp that in the future the youth of the great Pine Ridge will be benefitted by E.C.W. such as we have at the present time because by keeping Indians at work the continuance of the race will be more of a surety than it has been in the past. We are in hearty accord with the prediction of one of the greater Indian historians which was, "The future of the Indian race depends, largely, upon the possibilities of the Indian youth of today, and with work of the kind that we have at the present time great strides forward can be taken by arousing the dormant qualities in the Indian youth of this generation and thereby helping the Indian to help himself and the work and making greater possibilities for keeping the Indians at work .....

\* \* \* \*

### "BRIDGE GANG"

By William Swimmer

Cheyenne River Reservation - South Dakota

You can talk about your famous bridges - London Bridge, Brooklyn Bridge and all the rest. But we Indians up here on Morreau River, Robertson District are building a bridge and what I mean - it's going to be a famous bridge also. When we are done, its going to be the best bridge built along the Morreau River, or any place else on the Cheyenne River Reservation. I might also say - on any reservation.

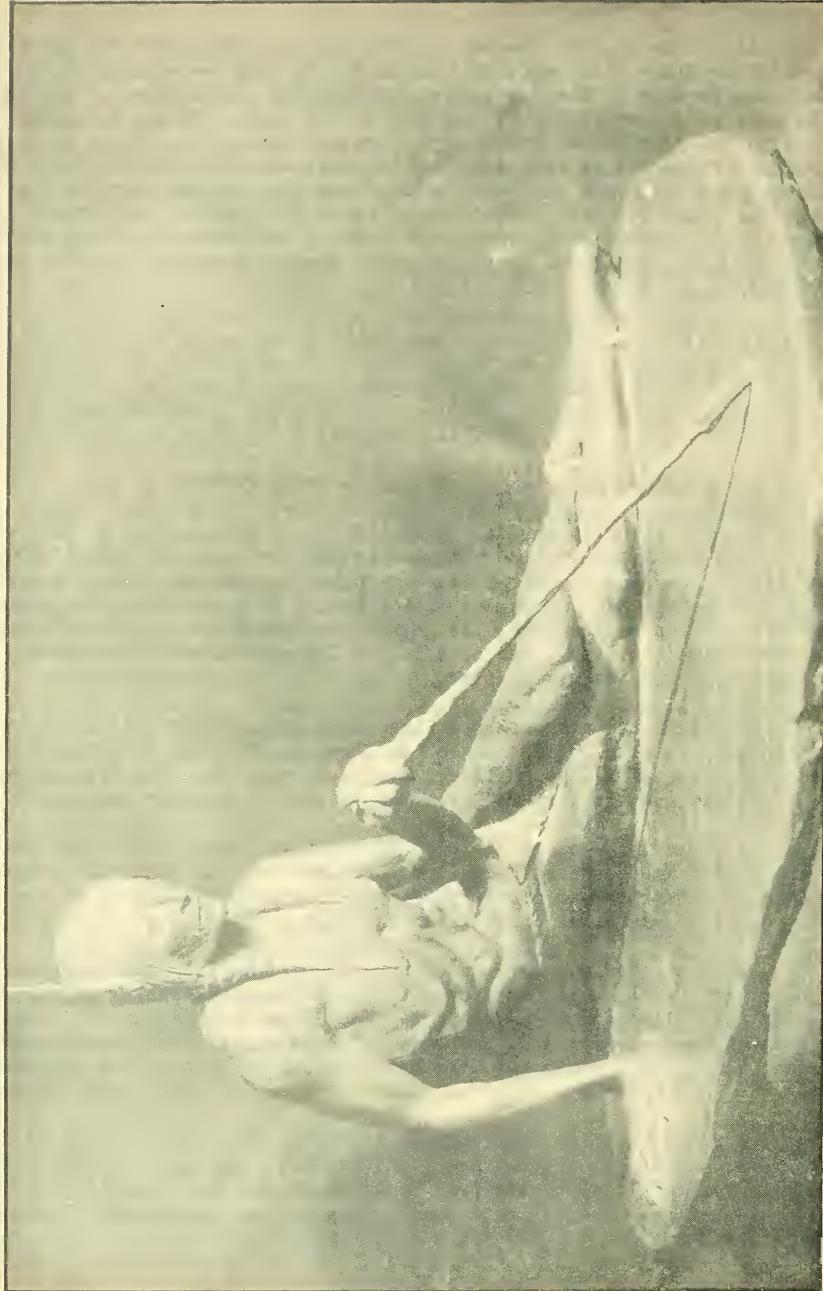
It might be interesting to the other Indian reservations to know that this work is all 100% Indian labor. When we first started we all knew little or nothing of bridge building, but as we went along we learned every day. Right now, we are all experts. That's learning pretty fast.

All the men who are employed here are all good working men. All play their part and cooperate with our Foreman Nelson Le Beau who is truly an Indian of our tribe and of extraordinary talent. Mr. LeBeau has had experience in constructing bridges and has been a very fine leader.

This project has been operating successfully since it started but due to sub-zero weather it has slowed up our work considerably. But we are now going full blast and it is going to be completed. No "maybe" if you ask me. Most of the concrete work has been finished and we will be ready for the steel work. We hope to have the bridge ready for use in the very near future.

A finer location could not be found for this bridge which is now in progress. It is one of the finest improvements made on our reservation, especially for our local community. We thank Mr. Le Beau for his keen engineering and bringing the bridge to where it's at, and all of his fine working white friends.

"THE ARROWAKER"



By Frederic Allen Williams

"I AM AN INDIAN"

(Speech delivered by Harvey Allison, Pima Indian, of the Phoenix Indian School at the Conference of CCC Educational Advisors, Phoenix, Arizona)

I am an Indian. I am one of the remaining three hundred thousand people popularly spoken of as the vanishing Americans. I belong to the Pima Tribe. My home is on the reservation at Sacaton, forty miles southeast of Phoenix.

Long before the white man came to America my ancestors had already made their homes here and had worked and fought for their loved ones. With crude weapons they defended themselves against the onslaughts of enemy tribes and the attacks of wild beasts. The life of every generation was a struggle for existence. There was no bed of roses for anyone. Hundreds of my people died each year from exposure and disease and lack of food. With crude tools they farmed the land and with crude snares and weapons they caught and killed wild animals. They learned how to prepare the flesh for food and the skin for clothing and shelter.

Generations - yes - centuries went by and through necessity my people developed a skill and cunning that has never been surpassed by mankind. Courage has always been one of our attributes. Life was hard but mingled with this very hardness were many pleasures, the greatest of which was the chase. Our life was out-of-doors. Our God was nature. The mountains, the trees, the prairies, the streams, the birds, the rain, the sunshine; these were our books and with them, many enjoyable hours were spent and from them many valuable lessons were learned.

Modes of travel were crude. Few of us ventured far from home. Stories came to us of other peoples, of great oceans, of high mountains and of great plains and many an hour was spent around the camp fire listening to these stories so strange that they seemed impossible. Yet throughout all this we were happy. We had our homes. We loved our families. We had few worries.

Then the white man came. We were amused by his mode of dress. We were awed by his firearms. Many years went by but we continued to live much as we had in the past, adopting only very slowly any of the white man's ways. Though he sometimes proved to be our friend, yet in most cases we thought of him as an enemy and therefore had as little to do with him as possible. Finally the great white father in Washington decided that we should go to school - a school similar to those that white children attend. At this we rebelled. Hadn't we always gone to school?

The great outdoors was our schoolroom and from earliest childhood we were taught the many things that we needed to know in order to fight the battles of life. And so, I say, we rebelled but to no avail. Officers came and took our children away. Many a time when the government officers arrived in our

villages no children were in sight. Loving parents had hidden them away. Furthermore, many of those who were taken off to school ran away at the first opportunity. But the government was persistent and came back again and again until at last we began to learn more of the white man's ways and to see the value of the white man's teachings.

In the schools we began to find many real friends among the white teachers and school became more and more a pleasant experience until today very few of us ever run away and most of us are glad to go to school and learn all we can in order that we may be able to help make life more worthwhile for our people. I am an Indian and I want my people to enjoy the many good things which the white man has, together with the good things of my own race.

I am still an Indian and I am proud of it, but I am no different from you. Our difference has been chiefly a difference in dress. The same God that created the heavens and the earth, created both you and me in his own likeness. I have a heart just the same as you do, my life blood flows just the same as yours, my soul is just as acceptable to God as yours is. True, my skin may be a shade darker than yours, but what does that matter? What really counts is the kind of persons we - you and I - are. I have heartaches just the same as you do; I have joys, pleasures, ambitions, griefs, sorrows, disappointments - so do you. I love my home and my people just the same as you do.

In your schools we have learned the Christian religion. We believe that we should do unto others as we would have them do unto us. You have taught us to be ambitious, to want to go ahead. All that we ask now is a chance. Give us that chance and then if we fail to make good it is our own fault. All too often we find as we go about that people are prejudiced; that they look down on us as a race. They feel above us. They want nothing to do with us.

My appeal to you tonight is that you give us credit for what we are as individuals, that you forget color, race and tribe, and treat us as your equals if we behave as your equals.

You have taught us to adopt your customs and modes of living. We have learned your trades, we have adopted your mode of dress, we have been converted to your religion, we speak your language, we want your friendly cooperation and an opportunity to put into practice the things that you have taught us. Some of us are interested in farming, others in the building trades and still others in the mechanical trades.

Most of those interested in farming will go back to the reservation. Many of those interested in the trades will look for jobs elsewhere. Will you help us? We do not ask for charity. We do not wish to appeal to your sympathy. We ask only for an opportunity to prove our worth.

If you give us this opportunity and we fail, then it is all our fault. You will not be in any way to blame. You will have done your part.

But we will not all fail and some day you will be proud of us and glad to know that you had a part in helping us to succeed. We are the only true Americans. We want to be American citizens with you. We have enjoyed the contacts with your boys through our athletics and through our religious organizations. Your scouts have been great pals to us. Camping with your boys has been a real pleasure. This little program is just our good turn - our chance to put into practice one of the ideals of scouting.

As boys we have found other boys mighty nice to work with. My plea tonight is that when we become men we can continue to work together in this fine, friendly, scout-like spirit. All we ask is an even break. You'll give us that, won't you? In my native language, "Tu-un- kee-kum. Tu-un Aw-o-tahm. Ta-ah-tdau-thnow-paw-chim." I am an American. I am an Indian. Let us be friends.

\* \* \* \* \*

### "SIOUX"

By Frank White Buffalo Man

(Great-Grandson of Chief Sitting Bull)

I am a Sioux,  
My fathers were the rulers  
of the Dakotas -  
The land of the Sioux.  
And I was born where my  
fathers lived,  
And I would die for my  
people and my country.  
They tell you we murdered  
Custer, it is a lie!

His eyes were blinded  
and he could not see.  
He was a fool and he  
rode to his death.  
He made a fight, not we.  
  
General Custer and his  
"Mena-Hanska" or long knives  
Whoever tells you we killed  
"Pehinhanska - zi," is a liar!

I want only this remembered.  
We were the last of our tribe  
to give up our rifles.

I have spoken.

SHOSHONE I.E.C.W. STATUS QUO AS OF THE NEW YEAR, 1936

By Jack E. Stenberg - Project Manager



Owl Creek Truck Trail

The past year's program has seen the construction of many miles of number one and number two horse trails. We are now able, also, to travel by automobile or truck over our truck trails to many remote parts of the reservation. Men are now engaged in the construction of a truck trail in the northern part of the reservation over the Owl Creek Mountains, which will materially increase our ability to manage range units and protect our timber areas from fire. In spite of winter conditions this work is continuing, and thirty-five men are employed on the project. It is a great compliment to the men that the severe weather has not completely closed this project. It is hoped we will have this truck trail completed by June.

In addition to these truck trails we have improved and raised to a higher standard forty miles of truck trails constructed in the past, and are pushing to completion another new eight mile trail project. These trails all lead to the high mountains and are important links in our range control and fire protection programs.

With the beginning of 1936 we start the construction of two main

As the new year begins and we look back on the old, we are able to see the results of our I.E.C.W. efforts during 1935. We are engaged in many types of activities, all of which have been designed to better conditions on our reservation. The old year has brought us the realization that our planning will create many new conditions.

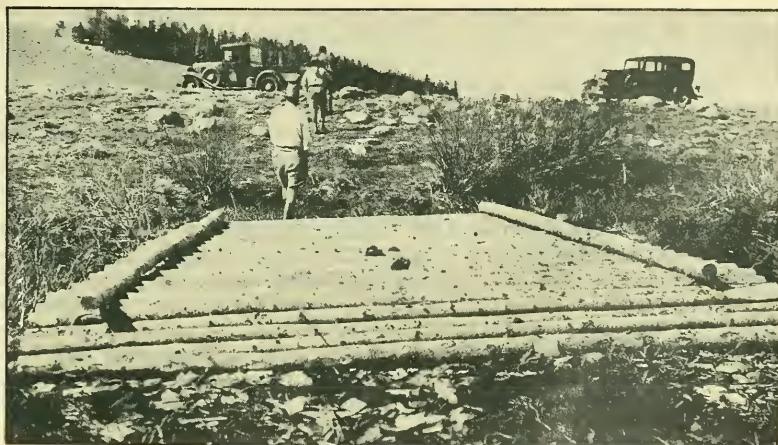


View of Dam 22 - Shoshone Agency, Wyoming

telephone lines. These lines are 55 and 22 miles long, respectively, and will aid materially all types of work on the reservation during the coming summer season. There soon will be approximately thirty men busily engaged in this type of construction.

The fence construction project, consisting of approximately seventy miles of new fence, is divided into three classes; drift fence, pasture fence, and boundary fences. At present we are engaged in the construction of twenty miles of drift fences in the low mountain area, and in spite of severe weather conditions hope to complete this project in the near future. Twenty-two men are engaged in this work.

A crew of thirty men are engaged in making fence posts in preparation for the construction of an additional forty miles of fence, to be built in the lower range country during the spring months. Because of the scarcity of Juniper posts we have found it necessary to turn to our next alternative of using creosote-treated pine posts. These posts are located in the mountain area and costs are relatively higher, due to existing weather conditions. But increasing efficiency of the fence post crew leads us to believe that soon the costs of preparing these pine posts will compare favorably with those of the Juniper posts. When this work is completed we will have obtained and treated approximately 13,000 seven-foot fence posts.



I.E.C.W. Bridge Work - Shoshone Agency, Wyoming.

At the present time there are about thirty men engaged in the maintenance, ripraping and completion of earth dams for stock watering purposes. Because of rapid run-off conditions a relatively heavy type of ripraping is being used.

In spite of the cold weather very little frost has entered the ground, enabling us to continue the operation of our three number 35 caterpillars and six-yard Le Tourneau scraper units. These are being used to raise existing dams to a more efficient height. We hope to be able to continue this work through the coming winter months. Due to the advent of the Soil Conservation Service on this reservation, work on new dam construction has been suspended until their program has been shaped. We have built eight new rock reservoirs during the past few months, in addition to many small reservoirs conserving the flow of water developed from springs.

We have a large crew of men engaged in the construction of a new office building, employees' quarters and two new warehouses. With the exception of the warehouses, this work is practically completed and we hope we shall soon have the advantage of these facilities. Work is going ahead rapidly on the new commissary warehouse and equipment warehouse. The future looks bright towards the reorganization of our present inadequate garage and storage facilities. The majority of men engaged in the construction of these new buildings are Indians, employed as irregular skilled labor, and are now enjoying a wonderful opportunity of becoming more efficient in their trades.

Next summer when the forest guards return to the mountains they will be greeted by the sight of many new improvements in their stations. Three stations will have new tool houses, and two stations will have new ranger cabins. A small crew of men are now working on their construction.

Our creosoting plant is nearing completion; this will enable us to treat timber up to twenty-two feet in length, and thus to provide the treatment necessary to prolong the life of our timber structures. Our current work includes the completion of three wells, drilled to a depth of 550 feet, to be used for stock watering purposes. These wells include the installation of windmills and watering troughs. Our present program also includes posting of stock driveways and boundary lines, snow removal, sign painting and elimination of predatory birds.

The innovation of new ability forms, required of the foreman in each camp, has resulted in establishing closer relationship between our supervisory force and the men in the field. Classes are being conducted in first aid and truck driving, and are resulting in material benefits to the organization. Winter weather brings the necessity of indoor recreation after working hours. Basket ball and boxing are proving very popular. A monthly magazine is helping to keep the morale at a high level, and much interest is being shown in this publication.

The majority of the married men who formerly worked on E.C.W. projects have been released for work with the Soil Conservation Service, as that service at the present time has no facilities for running boarding camps. As a result, the E.C.W. organization is composed of four main boarding camps. Competition among the camps is building up local camp esprit-de-corps, and is beginning to increase the efficiency of the whole E.C.W. organization. On the whole, and though still very young, 1936 seems to have innumerable possibilities.

## INDIAN SPORTS

By J. C. McCaskill - Supervisor of Boys' Activities

Traditionally the North American Indians have been great sportsmen. The vigorous outdoor life to which they were accustomed was conducive to the growth and development of sports. Archaeologists excavating recently in the ruins of Kochicalco, a buried city in Mexico, found evidences that the former inhabitants of this city played the game of basket ball. They unearthed the court with its baskets, and later found the ball. Thus long before Dr. Naismith and Springfield College were ever heard of, the Indians of Mexico were playing basket ball.

When Indian sports are mentioned a great array of famous athletes passes in review. They are headed by the famous Jim Thorpe, Sac and Fox Indian, conceded by many authorities to be the greatest athlete ever produced. At the Carlisle Indian School he became reknowned as a football player under the coaching of Pop Warner. At the 1912 Olympics at Stockholm he completely stole the show. A great runner, a marvelous kicker, a hitter every pitcher feared, Jim Thorpe embodied the Indian ideal of physical prowess.

In addition to Thorpe, the names of Exendine, Hanley, Levi, Chief Bender, Gyon and scores of others occupy prominent places in the sports Hall of Fame.

Indian boys and girls have taken to the sports of the white boys and girls with great enthusiasm. Down in the desert of Arizona miles from any town several years ago I discovered a football game going on. Many of the players were old Carlisle athletes still carrying on in the Pop Warner tradition. In small rural schools throughout the Indian country boys and girls play baseball, football, basket ball and other American games. Stuart Chase tells of finding Indian boys playing basket ball in the sleepy plaza of the town of Tsintsuntsan amid the moldering churches and the ancient graves, a town a million miles from nowhere, once the capital of the Tarascan Indians, in Mexico.

The Indians also have given to the white youth some of their own games. If you have ever seen a lacrosse game you have seen America's oldest and roughest game, played by the American Indians before the coming of the white man. Lacrosse is played by many of the Northern Indians. The Cherokees, Greeks, Choctaws and other Southern Indians play similar games known as rackets. In the north they use a single racket; in the south they use two. In the old days the game was a part of a religious ceremony, and included fasting, bleeding and prayers. Each tribe had its team. The goals were set several hundred yards apart and the ball, made of deerskin stuffed with hair or moss, was advanced by running, passing, or kicking. One's hands were not supposed to touch it.

Indian Ball, as it is now called in the south, is played in many places. The Cherokees in western North Carolina still play it, especially at their festivals. A group of young men on the Potawatomi Reservation in Kansas have a team. Several of the Indian schools have teams. Had the Boy Scouts' jamboree in the summer of 1935 not been called off, thousands of Boy Scouts would have had an opportunity to witness this game. The delegation of Creek boys from the Euchee School in Oklahoma were planning to put on a demonstration game.

Many Indians have become famous as long distance runners. This is not surprising. A few years ago I witnessed a stick relay of the Zunis down in the southwest. On the day preceding their Rain Dance they had run the stick relay. Running in bare feet, they throw the sticks with their toes from one runner to another. The course runs for a distance of several miles around the fields and irrigation reservoir.

Archery is another sport followed by many Indians. One of the favorite archery contests of the Cherokee is to place two stacks of corn-stalks one hundred yards apart, shooting from one stack to the other with sharp pointed arrows. The first contestant to pierce a given number of stalks is declared winner. The style of shooting of these Indians is quite different from that usually employed by white archers. They give the impression of shooting quickly, with a forward striding motion, as though a deer or rabbit, or other animal had suddenly jumped from the bushes.

Shooting arrows at a moving target is also quite an old game that still survives. The streamlined version of it I saw recently among the Navajos, where an old automobile tire had been made into a target and was rolled down a hill. The object was to see how many arrows the shooter could put into the target before it got to the bottom of the hill.

Many Indian games were developed for the use of two or three persons out on long treks hunting or visiting neighboring tribes. Snow Snakes was quite popular among the Winnebagos and others in the northwest. The snow snake was a nicely whittled and polished stick with a rounded knob on the end. These were thrown in such a way as to skid along the ice for long distances, the object, of course, being to see whose snake could be made to go farthest. They played "for keeps" too.

Stilt walking, found among children of every nook and cranny of this country, is thought by many anthropologists to be indigenous to the Indians. It has been found to have existed among the Hopis, the Shoshones and the Mexican Indians before the coming of the white man. It is quite possible, of course, that other primitive groups, likewise, have developed stilt walking. All Indian games were either games of dexterity, like those described here, or games of chance. Games of pure skill and calculation, such as chess, are unknown among the Indians.

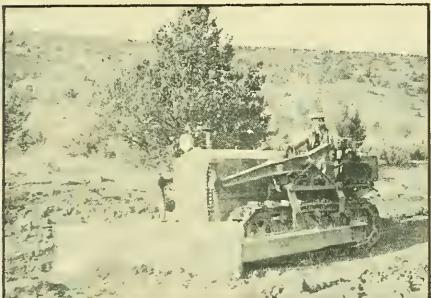
## RESPONSIBILITY OF INDIAN MACHINE OPERATORS

By H. J. Doolittle - District Highway Engineer

On construction work machinery is a very important factor in the results to be accomplished, hence each piece of equipment is designed for a particular purpose. That is the reason why we have blades, bulldozers, tumble-bugs and various sizes of tractors. Care must be exercised in operating a machine in order that maximum results will be obtained.

If equipment is to be operated successfully it must receive careful and continuous attention by the operator, upon whom rests a responsibility that cannot be estimated in dollars and cents, but an inexperienced or careless operator will cause delays that can be measured in dollars and cents. A shut-down due to equipment failure often means lost time for many members of the crew, a reduction in production and the cost of delay increases the unit costs of the project.

A machine operator should constantly bear in mind that he has a very grave responsibility to the people of his reservation, for every dollar's worth of repair parts he can save by his efforts, really means two dollars for the benefit of the reservation - one more dollar that can be invested in the highway system, and at the same time that dollar goes to someone for services performed; in other words, a dollar kept at home means a dollar's worth of roads and one more dollar for the Indian with which to buy something for the comfort or convenience of either himself or his family.



Indian Operated Tractor  
Warm Springs Reservation, Oregon

The machine operator should realize this situation and appreciate the opportunity afforded him to help his fellow workers receive the benefits they may enjoy with this extra dollar saved on repair parts. The most efficient machine operator is the person who can put the greatest number of dollars into the highway system and into the pockets of the people of his reservation.

INDIAN REACTIONS TO THE INDIAN REORGANIZATION ACT

By Henry Roe Cloud

Supervisor of Indian Education

What are the Indian reactions to the Indian Reorganization Act? The first Indian reaction of a notable character is the instant response and approval of the administration's new departure in Indian policy, namely, the policy of not imposing Government measures upon the Indians but by initiating measures by and with the consent of the Indians. Great congresses were to be held in every part of the Indian country to get the attitude and reactions of the Indian people themselves on measures that were to be introduced in the halls of Congress for their benefit. Regarding this move on the part of the Government, Mr. Wetsit of Fort Peck said, "This is the first time in the history of Indian people that they are recognized. They come to us and say, 'what is it you want?'"

The Commissioner of Indian Affairs had said, "I believe you will all agree that this is the first time in the history of the Indians that an administration which also controls both Houses of Congress came to the Indians on an important legislative matter requesting them to assist in drafting the bill, submitting the bill to them for a referendum, and told them it was just up to them. The power was in them. It never happened before."

Mr. George Yellow of Lower Brule said, "The first thing I want to say is this. I want to thank these officials for bringing to us a gigantic measure which to me is very important. In my heart I believe it is the right thing for an Indian and a white man to stand together. What I have reference to is, that in the past we have never had a friend. I believe we have a friend that we can stand together with now. It is unbelievable that he can call such a congress here of the Plains Tribes to discuss this important matter and I do not believe there is any fraud or wrong concerning it."

Mr. Francis Red Tomahawk of Standing Rock said, "But in spite of that handicap we desired a change from the old policy. We wanted something new, something constructive, something that would elevate the status of the Indian of the United States to become a part of the economic part of the nation and not dead weight upon that economic factor."

Mr. Brown, Chairman of the Blackfeet delegation, said, "Our reservation is getting so now that it is so checkerboarded with white settlers it looks like a man with the smallpox."

Mr. Daniel Grass Rope of Lower Brule said, "My friends, whatever you do, think of the rising generation because it is coming to the time when we have no place for our rising generation."

In a memorial signed by representatives of all tribes, addressed to the Commissioner, they said, "We, the combined delegates from the various reservation assembled here attending the Great Plains Congress do hereby take this opportunity to extend to you our appreciation and gratitude for your effort to make it possible for us to gather here with you to discuss the important legislative matters proposed for our future welfare, for your every manifestation of your great interest in our affairs."

The reaction to the Reorganization Act on the part of all the older Indians in every tribe was not so favorable. The reason was at once apparent. The white alarmists had spread the word everywhere that this was a communistic move on the part of the new Administrator of Indian Affairs and that when once the movement got under way all the old Indians who still held in their possession title to their lands would be compelled to share the ownership of those lands with all the rest of the landless Indians.

While the Indians had been accustomed to communal ownership and use of property they had never practiced Communism. Private ownership of property had never been condemned as a tribal policy. Production and distribution of goods were never under tribal control. Every man's life was free to choose his own career. He shared only his hunting domain with every other hunter. That he shared his last meal with anyone who was in need was not a practice of communistic principles but merely to satisfy the exigencies of the situation and as a natural sociological phenomenon.

The Commissioner set these rumors at rest by stating that the American people would never countenance a communistic policy. He reminded such critics that it was not communistic to extend the trust period, to extend constitutional rights to Indians, to give the right to Indians to organize for mutual aid or to exercise instruments of power which were possessed by all the other people. He said, "Local self-government was not instituted by the Communists."

On the Indian's reaction to the educational provisions of the Reorganization Act, Mr. Edgar Quick Bear said, "My friends, we of the Indian Race are yet very far behind in matters of education and when it comes down to the thinking faculty you know we cannot compete with the white man. We are not up to the top notch of educational ability."

Mr. Sam LaPoint of Rosebud said, "One is the education system. We need it, oh, the worst way. We know it and nobody knows that as well as we ourselves."

Samat of Rocky Boy said, "We got to have a man who has the education to help me from behind. I have been trying quite a few times. I am tied up just like I was staked at the rope."

On the matter of self-government, Mr. Sam LaPoint, knowing the haste with which the Government rushes people into civilization with such disastrous consequences and realizing the need for the element of time in the assumption of the tasks set forth under the Reorganization Act, voicing a feeling latent in the entire Indian Race, said, "I don't know whether we can look at it at all or not at this time because in self-government we are very lacking in material, good material, and men as leaders."

In all the congresses there was a slight hesitation on the part of some of the Indians because of the fear of the loss of mineral rights. In conferences with the Blackfeet the Commissioner said, "If an Indian made relinquishment of his allotment to the community and to the title in the community land he could simply reserve any mineral rights so that they would not go into the community. The title to the minerals would remain with him individually."

Rides At The Door, a Blackfeet Indian, said, "Natural Americans and my brothers, my people now own a large area of oil land and we have now on our reservation three producing wells and that is the reason I came here and I want some law or protection whereby I can always hold that property intact so that no white man can take it away from me."

It is natural that in so great and important a movement such as the Indian Reorganization Act, looking to the rehabilitation of a whole race, there should have arisen a mass of misconceptions and suspicions. One of the most outstanding misconceptions was that Indians were going to be forced to accept this new legislation. In using the language of Mr. White Man of the Crow delegation, the Commissioner said, "The proposed new policy of legislation will not be rammed down the throats of the Indians."

Insisting that the acceptance or the rejection of the Reorganization Act was wholly voluntary, he concluded by saying that the decision as to whether or not it went into effect rested not even with the tribe but that the ultimate individual himself could veto it. At the great conferences held in Oklahoma some mixed-blood Indians with very little residue of Indian blood claimed they were civilized enough and did not want to go back to the blanket.

These were courteously told that the Act was merely bringing to them the opportunity to do things in the modern way, such as the organizing for economic and business purposes and giving to tribes instrumentalities of government with powers of government so that the establishment of the largest kind of functional system could be effected for the carrying out successfully of all Indian interests.

The plans for the reorganization of Indian tribes are going on apace. Obviously, certain features of the Act cannot be realized in the span of one administration. The most ardent supporters of the new policy do not look for miracles. But over a span of years great satisfaction can be gotten from the conviction that the Indians were diverted from a road that meant eventual extinction.

## CHARLES PHILIPS CASHES IN ON VOCATIONAL TRAINING

By Walter F. Dickens

Superintendent, Cheyenne River Agency, South Dakota

About a year ago a young man came into my office and wanted to know if he could get a job. I asked him what his name was and what kind of work he could do. He told me that his name was Charles Philips, that he was an electric welder and that he understood that we were getting a new welding machine and that he would like to have the job.



Charles Philips And The Electric Welder

decided that we would give Charles an opportunity. He has been on the job since September 14, 1935, up to the present. A few days ago I called him into the office and he gave me a brief outline of his career as follows:

"I am twenty-three years old. I went to school at the Cheyenne Agency Boarding School for three years, then enrolled at the Pierre Indian School at Pierre, South Dakota, for five years. From Pierre I enrolled at the Flandreau Indian School and finished a four year course there, learning my trade at Flandreau. I learned to operate a Hansen Arc Welder, made in Milwaukee, Wisconsin. This is the same type of a welder that we have here, only the welder that we have on I.E.C.W. is portable, operated by gasoline engine, an electric welder of 50 to 550 amperes. With a voltage of 15 or 20 you can weld almost anything with it - copper, steel or iron.

"I never have successfully welded aluminum ware. That is done by oxygen and acetylene gas. I have operated the acetylene gas welder also. In

I knew that the E.C.W. Division of the office had placed an order for a portable welding machine and told Charles that I would look into the matter, and if he could operate the machine that we would give him a chance. The matter was taken up with Mr. Harry Morris, Project Manager, and Mr. Morris explained to me that it was a very costly machine and required a man of special training. After some discussion it was

our work here at the agency I have welded broken fenders on the trucks and automobiles, broken scraper blades, applying self-hardening metal on the blades that resist the constant wearing; I repair broken rods, recently welded a tractor thread, and gearing on a ditcher. There is plenty of work for the outfit."

In answer to my question he informed me that he got a salary of \$60.00 per month and was boarding at the Agency Hotel, that he was helping his mother. His father has been dead since he was a baby. Upon being asked as to whether he had any other trade, he said, "No, not much." He had specialized on electric welding at Flandreau.

Charles is a brother to Percy Philips. Percy has considerable ability as a painter and presented the Superintendent with a painting about 24 inches wide and 30 inches long, which Percy called the "Dawn Of The New Day", as he is quite an ardent supporter of the Indian Reorganization set-up. Charles informed me further that he did some painting and some lead pencil drawing, but that he had no special skill. He thinks the Indian Reorganization Act all right. He voted for it.

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#### A NEW DISCOVERY IN LONGHORN CAVERNS STATE PARK - TEXAS

Discovery in Texas of a new habitat of prehistoric man by a geologist of the National Park Service was announced by Arno B. Cammerer, Director.

Dr. Charles N. Gould, geologist of the seventh regional office of the Service, made the discovery in Longhorn Caverns State Park, near Burnet, in the Lone Star State, where he has been studying geologic formations in connection with CCC work, under joint supervision of the National Park Service and the Texas State Parks Board. His find includes arrow points, metates and numerous bones of animals, the leg bones of which had been slit, evidently for extracting marrow.

"Longhorn Caverns bear every evidence that they once served as shelters and probably as homes for prehistoric man," states Doctor Gould. "They are of the 'trap cave' type, into which, for untold centuries, animals have fallen and perished, leaving today a rich deposit of prehistoric remains. These are now being uncovered and studied for classification."

## INDIAN EMERGENCY CONSERVATION WORK

By William H. Zeh - Regional Forester and Production Coordinating Officer

In the very beginning, after the passage of the act authorizing Emergency Conservation Work, commonly known to the public as the C. C. C. organization, it was seen that this set-up of large camps under the direction of the Army was unsuited for the Indian Reservations, and due to the type of country, the location of the projects, as well as the human element involved, modifications of the act were necessary to make it fit into the Indian country. On May 15 a modified plan of the CCC was authorized by the President for the Indian reservations; however, it was not until June 20 that money became available to the Indian Service by transfer from the War Department, and by July 1 some 12,000 Indian ECW workers were added to the Emergency Conservation Corps.

The modified plan carried with it three important provisions. First, it permitted the Indians to establish their own camps, under civilian supervision. These camps were of three sorts. The first were quite in the nature of CCC camps, though considerably simpler and more in keeping with the Indian life and background. These boarding camps were established largely for the young men, and mostly at places where the work projects were at a considerable distance from the agencies. The second type of camp provided were the family camps. This idea has very much pleased the Indians in many places. It was truly an Indian way of life. They become temporary Indian villages, with women and children.

When the men return from work they have their meals prepared at home, and the family is able to assume quite its normal routine. They like it better that way, rather than having the men go off to work somewhere and stay away for weeks at a time.

The second provision of the modified plan for Indians was the waiving of age limitations. Any Indian who was physically fit, and who was in need of employment was allowed to enroll. This brought into the program many adults and so the advisability of the family camp became more urgent. Enrolling of adults on the smaller reservations allowed the carrying on of ECW projects without necessity of camps. So the third sort of camp was no camp at all, but Indians are living at home and going to work on their own reservation lands.

Because of the liberalizing of the enrollment requirements, there has been no regular issue of clothing to the Indians in the ECW camps. Sometimes when they see the CCC boys so well equipped with clothes and shoes, some of the young men have been disposed to inquire, "How come?" But when it was explained that this was necessary in order to include the adults, and everyone

who needed work, the kindly Indian nature would respond at once and the young men would go down to the trader's store and buy their own, without further ado.

The medical examination required of each enrollee has been a great thing for the health of the whole group. Without some definite reason it was difficult to get Indians into the agency hospitals for a check up. But the requirements made it necessary that everyone who wanted to work would have to pass the examination. Those who were unable to pass were given medical advice and care, and their health status was known and on record. In the family camps medical treatment is much simpler than in the scattered villages. Proper regulations and precautions for sanitation in the camps are observed and the health record in camps has been most enviable. There have been few accidents, few cases of sickness and during these two years only twenty-five deaths in ECW camps have been reported for the whole Indian Service.

Before the depression many Indians had obtained employment and built homes outside the reservations, but when the crash came, the Indians were among the first to be laid off. This decline for Indians began in 1929 and, as the depression deepened, it fell sharply, tumbling practically to zero by 1932.

Some of them had established homes. Their children were attending the community schools. One of the San Carlos Apaches, to cite a single example, was a plasterer contractor. He had plastered houses in Globe, Douglas, Bisbee, as well as Miami, where his home was established. When the building business quit, his occupation went out. And so this Indian went back to San Carlos. Students graduating from the boarding schools came back home. There had been no employment opportunities for them following the past four commencement exercises. There were no jobs for white graduates, let alone Indians.

So from the industrial centers, the cities and the schools, they returned in large numbers. Crowds of men, women and children, moved in to share in the diminishing stores of the reservation Indians. Indians are liberal people. When there is food in one camp, everyone is fed. But when the supply is gone, it is gone for all.

The sudden change of economic conditions taking place shortly after 1929 was hard for the average Indian to understand. It was difficult for him to understand why sheep which had sold for \$8.00 to \$10.00 per head suddenly did not find a bidder, and their bewilderment gradually led to a low ebb in morale which took more or less the form of a stoic resignation to fate.

Such was the status of the Indian country when the "Modified Plan" of Emergency Conservation Work as authorized by the President brought "Relief to destitute families through the establishment of an orderly program of public works."

In accordance with the provisions of the act, the projects carried on provided useful work projects that are greatly enhancing the value of the Indians' natural resources on their respective reservations. The thousands of springs developed, the hundreds of reservoirs constructed, the numerous wells drilled and dug, the miles and miles of fences built, the large number of wild horses and destructive rodents eliminated, are a boon to the Indian stock industry.

The building up of the Indians' morale has created a new interest among members of the various tribes in the possibilities of their own reservations. It is needless to say that many of the improvements on Indian reservations will be an asset and aid toward making the Indian self-supporting.

A surprising amount of timber constitutes the forest resources on many reservations and numerous lookout towers, ranger and guard stations, telephone lines, horse and truck trails, have been added for the protection of the timber area. Much of this timber is of commercial value, while large areas are an ideal wild game country and useful as a watershed forest.

Not only have the ECW projects increased the value of the physical assets of the various reservations, but the effect of this work has been far more reaching. The interest in tribal affairs has been revived to the extent that the tribal council is taking an active part in the planning of the ECW projects to be undertaken. Likewise, due to the financial assistance of the Emergency Conservation Work, as well as the physical improvements brought about by the IECW, more Indians are able to support their families and, therefore as a result we find that the Indian Day School has found great favor among them and numerous families who used to send their children away to boarding schools are now proud and happy to have the children with them and to send them to a nearby day school.

Enrollment of adult Indians on ECW has permitted many of them to become reestablished on their farms and ranches. This has been due both to the money saved and applied toward agricultural rehabilitation, and to the present improved status of agriculture and the cattle industry.

Four training camps were established in 1934 to assist young men in leadership training. For the Arizona Indians there were two camps, one at Fort Apache and the other at Cameron. The other camps were at Yakima and Mescalero. These leader camps graduated 211 young men back into the IECW, as potential leadership material. Many of these young men have gone right along upward since then and now hold places of responsibility in the regular Indian Service. One of the largest developmental benefits of IECW has been the education and job training which is constantly flowing through the program. As far as the facilities permit the young men are given an opportunity for study. The program itself has offered the largest incentive for advancement, because as soon as an enrollee demonstrates his ability to capably take on added responsibility there is a place for him in a leadership capacity.

BOYS AND GIRLS CHANGE PLACES AT WAHPETON SCHOOL, SOUTH DAKOTA



Ninth Grade Girls  
Working in the  
School Shop  
Making Chests



Boys Learning To  
Prepare And Serve  
Meals in the Home  
Economics Depart-  
ment.



The Girls Displaying  
Their Finished Chests

I.E.C.W. ON THE UINTAH AND OURAY RESERVATION

By James S. Andrews - Project Manager

Fort Duchesne, Utah.

Emergency conservation work as a relief of unemployment has been much needed in the Uintah Basin country, both directly and indirectly. Very little has been said of the lasting benefits received from it by Indian ranchers indirectly. More stress has been laid upon the direct benefits which, in the opinion of some, are materially low. Emergency Conservation work has furnished employment on an approximate average of 100 men monthly during the three year period on this reservation.

Besides this, lessees were allowed during periods of low Indian employment to enroll in the camps. This was both a direct and indirect benefit to all concerned. Part of their wages were paid to Indian landowners for back lease rentals that had not been paid for a number of years, thereby clearing up debts that possibly, in some cases, would never have been paid. This was a great help to those Indians for in most cases they were unable to work in the camps. Besides this, the money received by the lessee helped them to keep their families which in most cases were on direct relief prior to securing work in the E.C.W. Also, great benefits will be received by the reservation for the work done.

I cannot praise the E.C.W. too highly for the excellent training it has afforded the Indian people, especially the young boys and girls that have just finished school. No other department in the Indian Service furnishes them the necessary experience required before they can secure a better paying job. Any number of young boys and girls coming from school have enrolled with us and after a few months of experience have gone to better paying jobs, such as clerks, stenographers, tractor drivers, truck drivers, cooks, foremen and camp assistants. We are constantly losing our trained people and having to replace them by inexperienced enrolled workers which greatly handicaps our work.

All projects are of a permanent nature and will be completed so as to reduce the maintenance cost to the lowest minimum requirements. Truck trail construction is of a very difficult nature due to the amount of small rock that must be handled by hand in order to get them off the roadbed. There is no other way to handle these rocks except by hand and this greatly increases the cost of construction. One of the most difficult and expensive projects we have to work is fence projects. Out of 30 miles of fence construction this year, only about four miles could be reached by truck and very little of the balance could be reached by wagon. We had to transport wire, post, and so forth by pack horse. We purchased some post hole diggers for fence construction and so far we have never had an occasion to use them.

We would have been a lot better off had we used the money for powder instead. An average of the fence in distance shows that we have constructed 20% more mileage than surveyed miles. It has been averaging a little over 400 rods per mile and every post hole had to be dug in rocks. All the other projects have been progressing very nicely and will be lasting benefit to all concerned. One E.C.W. crew spent the summer months developing springs, building horse trails and constructing range fences around an altitude of 11,000 feet and over. The camp for this particular crew was located in a 10,000 feet mountain pass. No trucks or wagon could be used on this work; the boys had to use spike camp and tramping mules for work.

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### THE YOUNG MAN AND THE TURTLE

By Kathleen Higgins - Nurse

Blackfeet Agency, Montana

Once upon a time two young men wanted to go to war but needed some horses and the only way they could get them was to steal them from other tribes. While on their way, they got very tired and thirsty. They passed a lake and saw a turtle asleep on the bank. One of them said to the other, "It would be great sport to ride on the turtle's back." The other answered, "The poor fellow would not like it if we rode on his back." But the other fellow was a foolish and vain man and kept insisting that it would be fun if they took a ride on the turtle.

At last his friend told him it was his own affair but he was not going to disturb the turtle. So the other walked up to the turtle and stood on its back, laughing and shouting and telling his friend to do the same, but his friend replied to him that he would not climb on the turtle but would just walk behind and watch.

The turtle walked along the shore for a little way and then started wading into the water. The young man who was riding tried to step off its back but his feet stuck to the turtle's back as if they were glued to it. He called to his friend to help him and his friend got him by the hands and tried to pull him off but it was no use - he couldn't budge him. By this time the water was waist deep to the boy who was riding and he was frightened.

He kept calling for help and his friend stood and watched as he gradually disappeared into the water. His friend then ran back to camp and told his people and the medicine man told the people that this was a warning for them not to steal and disturb anyone who was peaceful.

## HOPI AGRICULTURE

By Alfred F. Whiting, in Museum of Arizona Notes

To understand Indian agriculture in Arizona, we must go back to the days when Rome was young and England was the "Wild West." In those days the seeds of civilization had just reached Arizona. A marvelous new way of living had been discovered to the south and was slowly being adopted. It all centered around a strange new plant. This plant was so delicate that it had to be taken care of! But it produced in a few short months enough food to keep the family alive all the rest of the year. This plant, which we call corn or maize, was a marvelous thing. It bore great ears, often five inches long and as much as an inch in diameter! Truly, to those primitive hunters it was a wonderful thing.

As the centuries rolled slowly past this corn increased in size and grew in importance. It became the center of all activity and thought. Religion and philosophy centered around this "giver of life." If this corn gave food, it also brought leisure to a nomadic people. This meant time for activities other than food gathering, an opportunity to sit and whittle, and perchance to think. And so, unconsciously a new civilization was born.

Before long, other plants were introduced or domesticated. Squash was a very useful plant, for it provided not only food, but also a wide variety of utensils for the household as well as a musical instrument for the dance.

Beans seem to have been introduced somewhat later. Several varieties of beans were domesticated from the wild tepary of southern Arizona. The sunflower also thrived under cultivation and eventually came to be used as a source of oil as well as a valuable deep purple dye.

And so it went with new ideas, new methods of cultivation and new varieties being introduced or developed until by the middle of the thirteenth century the southwest was dotted with numerous agricultural communities, some of them of considerable size and power. They were raising several varieties of corn, numerous beans, the squash and the sunflower. Cotton was raised in quantity. Agriculture was carefully conducted according to certain definite rules and formulas. There were complex laws governing the ownership of the land.

In central Arizona the people had discovered how to lead water from the rivers to their distant fields by digging great canals. This made it possible to cultivate the land as extensively as the white man, with his science and engineering, is doing today.



"Mulching" Sandy Soil To  
Preserve The Moisture Of  
The Bean Field

gently to the south, acts as a giant reservoir, and although it may not rain for an entire year, the springs along the southern edge of the Hopi mesas still flow. What is more important still, there is enough underground seepage along the bottoms of the washes and under the edges of the cliffs so that corn and cotton can be raised. Thus it was that many refugees congregated in these more fortunate Hopi villages and began to reassemble around the existing Hopi culture - some of the fragments of what had once been, for them, a great civilization.

These new people must have brought with them some seed from their own country. In later years the mesa people visited their neighbors in New Mexico and in the Salt River Valley and brought back other seed. Not all of these varieties were good. Those which were not satisfactory were promptly discarded. Experimentation and selection went on year after year, until in the sixteenth century the Spanish came.

These strange people brought with them a new religion, built large mission buildings and attempted to revolutionize the entire life of the community. Eventually they were driven out and their missions destroyed. Only a few remnants were left; a carved beam in the antelope kiva; a few ruined walls; a cross, strangely out of place on a heathen dance mask. From the point of view of the church, the priests had accomplished nothing! Perhaps not, but they did bring a profound change in the agriculture of the Hopi villages.

Then, in the year 1276 disaster struck. A twenty-three year drought settled down over the southwest and agriculture came almost to a standstill. Many people were forced to migrate, looking for water - water for their crops - that they might again live the full life that agriculture made possible.

It was not an easy task that these people faced. Their numbers were scattered and their morale was largely shattered. Their social and religious organization had been disrupted. All these could be reassembled after a fashion but what was far more serious, their seed, so carefully saved at first, must have been nearly or quite exhausted. One can suppose that where there had once been many varieties, only a few remained.

They now turned to other people, more fortunate than themselves and begging, buying and perhaps stealing seed, began to build up again their stock of cultivated varieties.

A little before the time that Chaucer made his famous pilgrimage to Canterbury some of these people began to join the little settlements in the vicinity of the present Hopi towns. The sandstone to the north of this area, dipping

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While the Hopi were tearing down the mission buildings and purifying themselves from their religious contamination, they were eagerly planting the new seeds which the padres had brought to them, spinning the Spanish wool and hauling firewood with Spanish burros.

Peach orchards appeared everywhere and peaches became an important article of diet. Wheat, which became so important among other pueblo peoples, has never been successful in the Hopi country. Nevertheless, wheat straw, embedded in the adobe walls of the old mission at Awatobi indicates that this grain was introduced at an early date, only to be abandoned.

Second in importance to peaches were the numerous vegetables which the Spaniards introduced. Chili, although it had been grown for a long time in Mexico, first appeared in the southwest with the coming of the Spanish. Watermelons seem to have followed the Spanish also, for the Hopi name for watermelon is a combination of the Spanish word, "caballo" (Horse), and the Hopi name for squash, "kiwzi-batunga."

Onions had probably been used before, but the Spanish varieties were an advance over the little wild onions of former days. Of somewhat lesser importance were the two food dyes introduced at this time, safflower and cox-comb. The famous wafer or piki bread of the Hopi, instead of being plain white or grey blue, could now be baked a bright red or yellow or even striped red and white. So it was that while the priests made little impression on the soul of the Hopi, they unwittingly reorganized their diet. No other influence has brought so many new plants into the Hopi culture.

A drought in 1864 scattered temporarily many of this tribe, but they returned, bringing new varieties of corn with them. At first the San Diego Exposition in 1915 representatives of several Indian tribes were gathered together. Here the Hopi met other agricultural peoples and varieties of corn were exchanged. So it goes - traders, the Indian agency, schools, friends - are all potential sources of seed. The Hopi farmers have discovered the mail order seed houses and the nurseries of Denver and Phoenix.

Today a good farmer may raise as many as five distinct types of corn and as many of beans, each with its own name and special uses. He will have squash, pumpkins, watermelons, muskmelons, the inevitable chili and onions,



A Typical Hopi Corn Field in Tassel and Giving Promise of an Excellent Yield.

cabbages and possibly tomatoes. Most certainly he will have peach trees and at least some apple and apricot trees. Some farmers are raising cherries, pears and grapes. Not infrequently the dye plants and sunflowers find a corner in the gardens.

If a Hopi farmer is well off and can afford the time and space, he may be experimenting with potatoes or peanuts. He may even try to domesticate some wild plants particularly prized for their flavoring properties. When it comes to seed, the Hopi will try anything once. The results are often failures and are sometimes ludicrous. One recalls particularly the old man who planted cauliflower seeds and described the results as being "like a cabbage, only all white on the inside. And we don't know how to eat it."

The Hopi farmer of today comes from a long line of agricultural stock. A few of his crops are ancient, but a very few. While wool has displaced cotton, most of the ancient food plants have been discarded in favor of other varieties which are easier to grow, yield better and have better flavoring or are more easily prepared. Still they are not entirely white man's varieties. Many of them are the products of his own or his neighbor's efforts. Certainly many of them are remarkably adapted to his particular environment, more so than are those of the white man.

Thus the Hopi farmer is today what he has always been - a thorough going dry farmer, experimenting with new varieties and new ideas, but still performing his ancient mystic rites that there may be rain, that the crops may grow, that there may be prosperity for his people. Reprinted from the South-West Tourist News. New Mexico.

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#### INDIAN CLAIMS

The Department of Justice has supplied a tabulation of all Indian tribal claims adjudicated in the Court of Claims since 1917. The tabulation gives testimony, dismal as well as eloquent, to the need for the Indian Claims Commission Bill. Of the total of fifty suits, forty-one have been dismissed by the court, with no atom of result for the Indians and no effective closure of the issues. Of the total judgments sought (\$1,650,624,942), the total actual recovery was \$6,046,979, or 0.366%. The cost of the above sterile operations ran into hundreds of thousands of dollars, and whole Indian tribes were kept on the "anxious seat" for years.

RED CROSS TRAINING SCHOOLS IN THE NORTHWEST



Class in Artificial Respiration, Pierre, South Dakota.

Representatives from eleven agencies in five states met at the Yakima Agency in Toppenish, Washington on April 20 to begin a two weeks' course in first aid training. Classes were conducted under the leadership of Mr. Ralph E. Carlson, and the work consisted of the Standard, Advanced and Special First Aid courses as outlined and standardized by the American Red Cross.

The Standard Course covered the fundamentals of first aid training and the usual procedure of lecture, demonstration and class discussion was followed. A short written quiz on the basic principles of first aid, treatment of bleeding, shock, wounds, fractures and bites of poisonous reptiles, together with a test on the anatomy and physiology of the body, knowledge of pressure points and bandaging was given.

The Advanced Course consisted of bandaging - application of tourniquets, splints and compresses were stressed, together with actual work on the Shaefer method of artificial respiration. A written examination was given with questions based on practical problems that might be encountered under varying circumstances.

The Special Course was for those men who had aptitude and ability to instruct in the Standard and Advanced work and who would go back to their own communities and teach the first aid in conjunction with their local Red Cross Chapter. The class was divided into squads with a leader for each group. Problems were written up by each man who in turn presented them to other squad members who were given the task of solving them. Each man acted as instructor, presented his problems, demonstrated and gave the solution as if he were teaching.

It was felt that this school was beneficial to all who participated. Each man passed the Standard and Advanced course and a large number passed the Special First Aid Course, which qualifies them as instructors. A recreation building was available in which table tennis, games, punching bags and reading material were supplied for the men during their leisure hours.

On April 27, twenty-eight men representing five different tribes began the first aid instruction course at Pierre Indian School, Pierre, South Dakota. Dr. Muirhead conducted the school. Two class periods were held daily, each two hours in length. Interest remained high throughout the two week period. The course covered the needs and purposes for such training, general directions, knowledge of the skeleton, arm and leg bones, chest, joints, muscles and tendons. Treatment of various wounds, fractures, poisons, asphyxiation and other accidents requiring first aid were studied carefully, as well as symptoms, causes and treatments and injuries. Each delegate was called on to demonstrate and teach certain phases of first aid. Mr. Allen, Supervisor of the South Dakota W.P.A. Safety spoke of safety precautions and emphasized that proper instruction on the job serves to eliminate numerous accidents. The evenings were spent playing baseball and various programs were given. The school closed on May 28.

Red Cross Training Schools were conducted at the following agencies: Great Lakes Agency in Wisconsin, Fort Peck Agency in Montana, Pierre School in South Dakota, Yakima Agency in Washington, The Charles Burke School in New Mexico, The Phoenix School in Arizona and the Chilocco School in Oklahoma.

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#### WHO'S WHO

The article entitled, "Spalding-Whitman Expedition Relived in Centennial" which appears on page 7 of this issue, was submitted for use in INDIANS AT WORK by Miss Violet Sweet Haven, who is the Washington correspondent for the Lewiston Tribune in Lewiston, Idaho and the Japan Times in Tokyo, Japan.

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COVER DESIGN: The cover page design for this issue was submitted for use in INDIANS AT WORK by Ida Browning. Miss Browning is a Shoshone Indian, and a student at Haskell Institute, Lawrence, Kansas.

FROM IECW REPORTS

Maintenance Work Completed

At Colville (Washington) We have the maintenance work completed on Project 8 as far as it is necessary. Since we have the two "cats" now at work we are making quite a showing. While one is doing maintenance work the other is bulldozing. Our work for this coming week will be maintenance on the Frosty Meadow Road with one "cat" and that should not be so bad.

Slashing on the right of way is going along nicely but we do have to keep close watch while burning on the south slopes as it got rather warm the early part of the week. With a few showers yesterday and today we expect good going for a while.

The boys are full of play this spring. We have games of volleyball, horseshoes, checkers and cribbage, with fishing over the week-ends. John A. Perkins.

Revegetation Program Continued At Seminole (Florida) Work under the Revegetation Program continued throughout the past week. Land covered with growth of palm and shrubbery is being prepared for seeding and since this growth is heavy the work is progressing slowly. The land that is being prepared for seeding is rich land and higher than the land surrounding it.

Aside from one heavy rain, the weather has continued dry and a scarcity of water has developed. This is a season of the year, however,

when rains are to be expected and if additional rains come, the general range will be improved. B. L. Yates.

Work At Carson (Nevada)

Some more work was done in the Walker Lake pasture area in repair of check dams and ditch banks where sand had partly filled up ditches and washed out the structures. Teams and scrapers were employed in making the fills or excavations. Considerable brush was cut and hauled in to reinforce the banks of loose sand.

Work continued at Fallon on irrigation structures. They completed the installation of drain pipe and structures, cleaned out ditches and drain, built 60 rods of fence, made gate and cleaned 10 acres of weedy land by discing.

The drift fence work was about completed with the exception of two cattle guards and gates. A very good cattle guard was made on the main road to Rawhide where it crosses the fence line. Also, a swinging gate was made at this same point. The remaining work to be done during the coming week is to run a short piece of fence on the summit between Cushman well country and Double Springs flat. A cattle guard and gate are also to be constructed on the road where it crosses over.

Some discing was done in the Walker Lake pasture area where the ground was well watered and the seeding is to be done in the near future if the project is to be put in before fall. Roy N. Madsen.

Work On Dam Progressing At Cheyenne And Arapaho (Oklahoma) The dam is progressing well and on completion will be a very attractive spot. It has water in it now since the big rain, which also helps the crops. So far the men have completed the earth fill and are anxious to commence on laying rock to make riprap. Just as soon as the truck arrives to haul rock, the work which is indefinite on account of all trucks being used in Geary district now, the riprapping will be finished. The workmen are in fine spirit and all is well. Ben Osage.

Activities At Paiute (Utah) The ECW continued this week blasting off a ledge in the creek which will be used as a flood gate and fence. This work was very hard and difficult and the Indians are to be commended on the interest and effort put forth in completing this portion of the fence. P. E. Stockman.

Owing to the fact that the young trees were planted so late, we had to start watering them to save those that were not close to the water. This we did five times during the last two weeks. We also cut all new growth off of the old trees that were cut - this of course, will not kill all the trees but will retard growth and give the young trees a better chance. Ambrose Carrnon.

Fence Work At Crow Creek (South Dakota) This fence was nearly demolished during the construction of the road which has been completely repaired. The fence has three wires and oak posts cut locally. The corners are well braced. There are no gates in this fence. The fence around the Day Woman Dam was completed. It

previously had been half fenced when the work came to a standstill. When concrete mixer becomes available the inlet and discharge of pipe spillway will be completed. A. Hastings.

Trail Projects At Hoopa Valley (California) Tulley Creek Truck Trail: A crew of five men worked on this trail project. Three men worked sloping and ditching. The bulldozer worked five shifts and made good progress. About two thousand feet of trail remains to be built. The bulldozer will work back over trail widening points.

Rhonerville Truck Trail: This trail was completed during the week and the crew worked on graveling the hill leading from the Country Road at Rhonerville. This trail will greatly benefit the Indian families living on the Rhonerville Rancheria giving them a good outlet to the Country Road which connects with the Redwood Highway. Patrick I. Rogers.

Work At Consolidated Ute (Colorado) Progress on reservoir A-10 is very good. Five teams and the tractor with bulldozer have been used this week to speed up the work. The tractor is being used next week on work in another district of the reservation so teams will finish moving the dirt. The tractor scooped out a spillway which will be paved with rock.

Part of the work this week on spring C-10 has been spent building a trail into the spring location. It was necessary to build  $5\frac{1}{2}$  miles of trail to this spring so that necessary materials could be packed by horses. The spring is 50% complete. Lee Jekyll.

Activities At Flathead (Montana) Trail crews going along well and will finish present trail in two more days. Will move crew with pack horses on Wednesday to forks of Eagle Pass Trail in order to shorten walk. This crew is doing well.

Power Reserve fence crew should finish this  $4\frac{1}{2}$  miles about Thursday next and will then move to Mill Pocket Creek to put in five miles of fence there. These boys are doing as well as can be expected under conditions encountered.

Irvine fence crew is working under hard conditions. Have met rock everywhere. Only a coating of dirt about 8 inches thick on surface. Each man digs but six holes per day. Long walk as very little water nearby for crew to camp on. Hauling posts from a mile to a mile and a half with teams. Hardest fence chance of entire group. P. H. Shea.

Truck Trail Work At Pine Ridge (South Dakota) The work on the truck trail through the Badlands timber reserve north of Wanblee, South Dakota, is progressing very nicely. This week we started operating the machinery two shifts or sixteen hours per day, using enrolled men mostly as operators, as we do not have enough operator positions to operate all of the machinery at one time. These men have been trained for their positions by the regular operators.

The men with teams working on Project 202-40, which is a combination truck trail and fire guard, are installing culverts. This week these crews installed and properly

covered 380 feet of 18 inch pipe and cut 15 drain ditches. J. D. McDonald.

Conservationist At Shawnee (Oklahoma) Mr. Fred L. Verity visited and looked over the work we are doing. He was very pleased with the kind of work the men are able to do. This work has helped us a great deal. To begin with, we had no experienced rock masons, but now we have on each shift ten men that can do rock masonry work very well. T. B. Hood.

Work At Shoshone (Wyoming) We received fifteen new men last Saturday from Turtle Mountain, North Dakota. They are all fine fellows and we are glad to have them here with us. They all went in Thursday evening and registered at the re-employment office.

The trucks have been hauling rocks and gravel this week. They have hauled eighteen loads of rocks, and fourteen loads of gravel to dam eight. Besides ripraping on the face of the dam, the men have also been working on the spillway, building forms and getting ready to pour cement for the check dams. Two forms are ready for concrete.

Another tent was put up in camp this week, in order to provide plenty of room in the sleeping quarters for all the men. We now have five tents for sleeping quarters, one for a recreational hall, one for a storehouse and two for the dining room and kitchen.

We have organized a Kangaroo Court out here in order to keep the camp clean. The funds received from this court will be used for recreational purposes. Thomas J. Durau.

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